

The Eucharistic Congress

THE HOLY FATHER'S DISCOURSE

The "Irish Catholic"

MOST opportunely, most eminent Cardinal Protector, you whom I shall willingly style the Pontifical predestined herald of these Eucharistic sessions, most opportunely have you remarked that an uninterrupted series of twenty-five Congresses had preceded this, and that after a long interval, imposed by the terrible war and its enormous upheavals, by the terrible welter of blood, of fire, and of tears inflicted on poor humanity, this twenty-sixth Congress inaugurates a new series.

To all that which is beginning, to all also that begins anew, is attached a character of solemnity and of grandeur which is a guarantee of that future. In seeing therein a reason for conceiving the most magnificent hopes. We are also sure of not deceiving ourselves in considering the circumstances which has just been underlined as worthy in truth of holding our attention. I would say that really with the resumption of the glorious series of Eucharistic Congresses ought begin anew, and will begin anew, through the grace of God and through the infinite bounty of the Eucharistic Heart of Jesus, that full pacification which is the first indispensable condition of all social reconstruction. And it is in the return of society to Jesus Christ, in the return also by Jesus Christ to the bosom of society, that is to be sought the source of a like regeneration, which is the very essence, the most true and solid substance—nay, the sole true, the sole solid true, the sole solid substance of every other reconstitution.

It is the haughtiness and pride of the human intellect which have driven out, abandoned, exiled Jesus far from society in His solitary tabernacles. It is the headlong—nay, even the exclusive pursuit of worldly goods which has exasperated hearts, and which has fomented therein reciprocal hates. Thus Jesus has seen Himself driven far from humanity. Thus by the same blow has humanity lost peace.

Where is the remedy? It is in the Eucharist in the solemn recognition of the most holy of the holy Sacraments, of the most Divine of all Divine things.

Here it is that the human intellect humbles itself before the Majesty of God and offers Him that homage of faith which believes, and which sees not but adores; it is in the cultus of this Sacrament, in adoration and thanksgiving, in propitiation and suppliant prayer that souls are appeased, and that Philemon and Onesimus, the great and the lowly, masters and servants, governors and governed, again find themselves really brothers.

Yes, Jesus in the Blessed Sacrament alone can bring that peace which all continue to seek because it has not begun anew to cover with its white wings troubled society, that peace which the world cannot give, because it has to offer us only goods unworthy of the human heart and incapable of satisfying it.

This Jesus you have invited, and He has heard your appeal. You are come from all parts of the world, and He is here to meet you. He breaks the silence of the tabernacle. Behold Him who reappears amongst men, and anew peace begins to reign, the true peace, and not merely a simple image, but the living reality of the peace which the world cannot give, but which, God living, it can never more take away from us.

You are the true peace, you who are come from all parts of the globe, from all the countries upon which but yesterday the terrible war was let loose. Forgetting this past, you remember only the bonds of unity which reunite you in the faith and in the charity of Jesus Christ.

My dear daughters of the International Federation of the Catholic Women had already given an eloquent sign of these magnificent things. Christian women are always first: at the sepulcher as at the foot of the Cross. You have now followed them, and your imposing masses represent with *eclat* all those who have accompanied you in spirit. Superb flight of souls which wing their way hither to take their rest upon the ground sanctified by the blood of the Martyrs, in this Rome wherein Christ has become a Roman.

In this City of Rome, which precisely because of this Divine reality is the fatherland of all Christian souls, wherever they be found, whatever be their latitude, wherein their prayers beseech from God true peace. You are then, welcome guests in the house of the Father, in

the house of peace, of a peace full of action such as we wish for all and of which all feel more or less distinctly the need, some in the full light of faith, others in that sort of instinct which seeks safety there only whence it cannot come. Yes, all, to realize such a peace, feel consciously or unconsciously the necessity that society return to God and that God return to the bosom of society. And God will return. And it is by you that He will return therein: you will open to Him the doors of your souls and of your hearts, of your families and of your countries; all doors will yield to the gentler empire of your faith and to the beneficent example of your piety.

But all that is already attained; your presence gives henceforth the consoling assurance of it. I see you already unroll your superb procession through the historic ways of the Eternal City, and in your midst advances the Immortal King of the Ages. You have done violence to the Heart of God. You have caused Him to go out from His tabernacles. You have said to Him: "*Intende, prospere, procede, et regna.*"

THE REIGN OF CHRIST

He advances and reigns in your hearts, and by means of you He reigns everywhere; He will pass with your procession through streets full of events and thoughts. He will pass, and His Eucharistic eyes will see the places bathed with the blood of so many martyrs. He will see again in the glory of your adoration the sanctification of His city. Behold, then, Jesus come back to the midst of His people. Everywhere, where henceforth a Eucharistic Congress will be celebrated, whether it be in a great city or a modest little town, Jesus will re-enter triumphant into the intimacy of public life in the full sun of noonday, in the mighty current of human events.

These are magnificent things for which we ought to thank the Lord, and from which one may draw auspices for the future. Jesus will reign; He will take up anew the place which belongs to Him, which His eternal rights assign Him, to which the voice of His children calls Him. Your voices, beloved children of the Heart of Jesus, have at this moment accents of new tenderness. They are for our Eucharistic Congress an assurance of holy and beneficent success.

We are in the holy month of May, in the month of the most holy Virgin Mary. She smiles upon your Congress, upon your works which unroll themselves in the month consecrated to her, and today we celebrate the Feast of Mary Help of Christians. This day recalls to us the immense help that Mary brings always to her people, Mussulman barbarism put to rout at Lepanto; it recalls also the Vicar of Christ, led back as if by the hand of Mary unto that Rome whose violence had exiled him; and now, also, Mary finds herself amongst you. I seem to see as a ravishing vision Mary herself lead back in the streets of Rome her Jesus, who is also our Jesus.

The great honor will be given you, my beloved children, of accompanying Jesus and Mary in this walk. The spectacle of your pacific charity has already caused the pagans of today to say "See how they love one another!" In the name of Jesus, similarly, may your piety, your devotion, the spectacle of your faith proclaim to all present or far away, to your contemporaries or to future generations that the Eucharistic Congress of Rome has not been unworthy of the holiness and greatness of this city, so dear to the Heart of Jesus.

May the blessing of Jesus really present, the edification that you will spread around you, act as an enrapturing example upon the hearts and souls of others, to the glory of Jesus, the immortal King of the ages. May the Heart of Jesus be thus effectively glorified, as it was by the generous confession of the Martyrs whose tombs and relics you have come to venerate.

May the blessing of God, therefore, descend on you, on your works, and on all that you will do to exalt Jesus in the Eucharist, and may the Apostolic Benediction, which, with a heart grateful to God who has brought you together, grateful to you who have come, We grant in the fulness of Our heart, be its sign and pledge.

Cardinal Vannutelli's Address

TO WHICH THE FOREGOING WAS THE POPE'S REPLY.

YOUR august presence the second International Eucharistic Congress opens at this sacred and solemn hour with joyous celebration in the Eternal City. It is not only a new Congress which is now commencing under your glorious auspices, but a new series of Eucharistic Congresses, Most Holy Father.

The last seven years appeared to close the twenty-five first Congresses from which so many blessings for both human and Christian society had flowed. To the largest of these Congresses, six times at least, I was charged with the high duty of representing the august person of the Vicar of Jesus Christ as Legate of the Holy See, and I count this grace amongst one of the greatest in my life, already long. But to the consolation of yesterday that of today gives the completion as it offers me the ineffable comfort of a similar mission to the twenty-sixth Congress which carried with it, over all the others, the more immediate participation and supreme direction of the Vicar of Jesus Christ.

These manifestations, in truth, just because they are extraordinary acts of devotion and prayer, appear to us as the first fruit of the Congress, being, moreover, also the immediate objective. The Eucharistic Congresses have only one aim, to offer Jesus Christ the supreme honor which belongs to God, adoration; not a private, individual adoration, but a public and social homage, notwithstanding His mysterious effacement in the ineffable Sacrament of Love.

A large number of our contemporaries, alas! and the official representatives of nations, have been desirous to banish God and His Church from society by refusing to God solemn manifestations of social worship and homage to His mysteries, by ignoring the light of His revelation, by preferring to this light and to the life of the spirit the darkness of incredulity, indifference, or religious apostacy. It is the high aim of Eucharist Congresses to seek in some way for a reparation and a remedy to such a sad deviation and to be as a collective protestation of a people faithful

to God against the apostasy of their official representatives in civil life.

NEVER MORE SOLEMN

Now this protestation had never more solemnity than that which surrounds it today in Rome Eternal, the capital of the Christian world, when at this moment she welcomes into her maternal embrace the immense concourse of the Faithful from all parts of the world who have assembled as representatives around the common Father of the entire Christian population who unite in this ceremonial, and are present in spirit at the extraordinary glorification of the one true God, Emmanuel, God dwelling amongst us, under the Eucharistic veils.

To social apostasy we consequently oppose the social triumph of Jesus Christ; to social indifference the public and social profession of our faith and the devotion which is due to Him; to incredulity and to the spirit of independence, filial gratitude to His sublime sovereignty from which all others descend and receive legitimacy and value. Now this public tribute of our submission to Christ recalls to the world that all statesmen and subjects, peoples and governments, must, if they desire to find peace and salvation, in the end recognize the Eternal King and Universal Lord, "*Rex regum et Dominus dominantium*" as your Holiness has recently done before the assembly of the nations' delegates.

But to the Eucharistic Heart of Jesus we desire to offer another tribute still, not less obligatory, not less necessary and sacred, that of gratitude, the Eucharistic tribute *par excellence*, by which we desire to thank Him for all the benefits which His Divine Mercy has bestowed upon us, whether they be natural or supernatural, special to ourselves or general, for those of past years or of the present trying moments, especially for the admirable treasures contained in the Sacrament of His love: "*Memoriam fecit mirabilium suorum escam dedit timentibus se.*"

INTERNATIONAL CONCORD

Such a homage of gratitude becomes at the same time the most noble act of propitiation towards the Divine Majesty, the most efficacious impetration for future benefits.

This is why the voice of prayer and repentance will rise united to God. There is, indeed, today no nation, nor city, nor family, nor individual who has not felt the agonizing oppression of the universal calamities which called for succor from the Most High. All did not acknowledge it; many were satisfied by invoking God in secret prayer, in the sanctuary of their own heart or in the seclusion of their family. But that did not suffice. Prayer should be public, it should be the united collective prayer of the entire Christian family, thus hopeful of obtaining through the merits of Our Redeemer the graces and gifts necessary for individuals and society. In the first rank of these blessings are those which are found mystically designated in the Holy Mysteries and for which your Holiness has insistently recommended us to address to God supplicatory prayer, the gifts of unity and peace, "*quae sub oblatiis muneribus mystice designantur*" as the Church prays. Not only spiritual unity and peace, but also temporal and civil unity and peace, of which Europe, so overwhelmed by tribulation, has so much need in order that passions, rivalry, hatred, and mutual defiance may be appeased: "*Sic transeamus per bona temporalia, ut non amittamus aeterna.*"

We beg this concord for every nation, including those separated from the Catholic communion, in order that we may all at last form "*unum ovile et unus pastor*" and we invoke it in particular for those peoples who are most tried, and who are so akin to our Faith because they participate in the same holy mysteries, the peoples of Eastern Europe and the Far East. We embrace, moreover, all the peoples who are still infidel and ignorant of the true God. On them also we invoke the abundance of these heavenly lights and the powerful attractions of Divine grace.

May, in this way, our Eucharistic Congress be an opportune prelude for the centenary celebrations of the College of Propaganda and the glorification of the great promoters of missionary work amongst the Faithful in modern time. May the union of true fraternal Christianity be found sweeter and closer than ever, near to the common Father, around the same table, and may this cry of joy go forth from all hearts: "*Quam bonum et quam jucundum habitare fratres in unum.*"

The Pope's Parting Words

THE HOLY FATHER'S LETTER TO THE CARDINAL VICAR
OF ROME

DURING the past few days, surrounded by Our well-beloved children, who assembled here from all parts of the world in order to glorify Jesus in the Most Holy Eucharist, We are very pleased to inaugurate the twenty-sixth International Eucharistic Congress and to express the pleasing hope, or rather, the firm confidence, in a full success of this very important event. To this hope has come reality which fills Us with holy joy.

During these recent days We have followed with the most lively interest and with an increasing emotion the development of the program, being united in thought with all that was taking place at both the Eucharistic sessions and sacred ceremonies. We have remarked with a special satisfaction not only the piety and the zeal, but also the enthusiasm, with which the Faithful have striven to show their filial tenderness for their sweet Jesus in the Host of Peace and Love, and to honor the Divine Prisoner of the Tabernacle by religious manifestations worthy of the city which is the center of the Catholic world and the seat of the very Vicar of Jesus Christ.

Yesterday the city of the Popes and Martyrs celebrated the apotheosis of the Most Holy Eucharist. Borne in triumph through the decorated streets, amidst an innumerable multitude of people applauding in a transport of religious exaltation, this has been the truly memorable crowning and the glorious culminating point of the works of the Congress. It is an event of so great and universal signification that it will constitute one of the brightest pages in the annals of Christian Rome. Greatly consoled by this affirmation of faith and devotion to the Most Holy Eucharist, We thank, in the first place, the Divine mercy which, amongst the numerous troubles of these calamitous times, has willed to return to Us at the beginning of Our Pontificate such a comfort that We could not expect a greater.

PAPAL EXPRESSION OF GRATITUDE

But Our gratitude must be extended to all those who, with admirable activity, have contributed to the good

success of these celebrations, and We particularly address the expression of Our paternal gratitude to you, Our beloved son, and to your immediate fellow-workers, as well as to all the members of the various committees who, by their activity, contributed to such a triumphal result.

Now that, in the center of Christianity, the Catholics of the entire world have consecrated their hearts to Jesus, victim of His love for humanity, We shall continue to pray, in order that they may not be lost, that the treasures of eternal life reaped in these days of joy and propitiation close to the tomb of the holy Apostles, on the arenas, reddened with the blood of martyrs, in the majestic Roman basilicas, and in the mystical recesses of the Catacombs, and that they may constitute a promoting commencement for the second series of the Eucharistic Congresses.

May it please Jesus, the Prince of Peace, to extend His reign over all social classes so that, loved by all, and mankind being united in one bond of good-faith and love, the beautiful rainbow of peace may shine over the entire world, deluged in blood and tears, and may the dove with the olive-branch take flight to Heaven from the holy Tabernacle to the azure above.

With this desire at heart, and this sweet presage, We give with effusion of heart the Apostolic Benediction to you, Our well-beloved son, to your zealous fellow-workers, to the various Committees of the Eucharistic Congress, and to all those who, during these holy days, have offered Jesus the flower of their piety and of their devotion.

Religion and Education

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RELIGION and education have been inseparably involved ever since the Church was founded. Just as the two cities and the two citizenships are inextricable, and here their jurisdictions meet. The right to teach is part of the Church's charter, everywhere claimed. In the last struggle between the Church and Paganism, there was a curious episode connected with education, the Julianic persecution.

Julian had never been a Catholic, and when he ceased to be an Arian he became an enthusiast for Paganism. He exhibits the same sort of antiquarianism raised to a passion and an enthusiasm, as was often found in the Renaissance. Julian forbade any Christian to teach literature, on the ground that nobody should teach what he does not believe: ancient literature is full of heathen gods and goddesses; therefore Christianity must not teach it. The principle would have interesting modern applications.

Paganism became intellectually and morally bankrupt. The philosophy stripped off, nothing but a devil-worship was left, which obscurely lingered on in holes and corners, where doubtless they talked of their "grand old independence." But the Church discovered a part of her mission hitherto unsuspected. It became evident when the forms of Roman civilization were flooded with barbaric material; then the only life within those forms and the only civilizing power was the Church. While pagans were still prating about the disloyalty of Catholics as the cause of the downfall, the Church was setting about a new task. What was it? Something far beyond the ken of the Apostles—unless it may be St. Paul had a vision of what was coming—to save civilization, to absorb and transmute barbarism. There fell to her not only the whole duty of teaching, but the safeguarding of the acquired capital of learning.

Monasticism in the West was from the first a learned and industrious institution. John Cassian, St. Benedict and Cassiodorus all found that secular teaching was inseparable from their institution. Their monasteries, the

great fortresses like Monte Cassino, became the hiding places in which ancient wisdom and culture took refuge.

Geologists tell us there have been successive ice ages when a northern ice-cap advanced over great parts of the continent. Just so in history there have been ice ages when the Northern barbarism has broken loose. The maximum extension of the ice-cap was during the centuries sixth to ninth. During these centuries, but for Ireland and England, which had themselves received and harbored the refugees who brought from France the relics of learning, it looked as if the whole of Europe might have been barbarized. In the Dark Ages, the *real* work ages before the first Renaissance under Charlemagne, the whole encyclopedia of human achievement and knowledge is to be seen displayed in one great churchman, Bede.

He is a gate through which all education has passed. If it appears shrunk and meager compared with the glorious development of earlier centuries, we must remember that it was only thanks to the Church that anything was saved at all; also that the little that was saved proved to be of great fertility. Let us note then the fact that all education, clerical and lay, fell on the Church, and the reason why it so befell: there was nobody else to do it.

It is often made a reproach to the Church that she meddled too much and did not stick to her own business. And it is true that in the fourteenth century she was suffering horribly from the dissipation of her energies. Just when the disease of the Reformation attacked her, she was in vitiated health. Everybody knows that when the human body is weak and run down, it is more liable to take an organic disease. This was the case in the fourteenth and fifteenth centuries.

ACTIVITIES OF THE CHURCH

But we are thankless if we blame the Church for doing, during many centuries, good works that otherwise would have been left unattempted. It may not have been ideal for the bishop in the Dark Ages to be a civil ruler, but it was better than anarchy. The powers were none of his seeking. It was not the Church's fault if no other person was fit to rule but he. And so for centuries, if she had not taught the children and cared for the sick, the sick

would have been uncared for and the children untaught. The patronage of fine art certainly tended to abuses in the Renaissance, but if, according to the dismal Hebraic superstition, she had refused to countenance and foster the fine arts, where would they have gone for patronage? Think of what Scotland was in her Dark Ages, between 1570 and the Scottish Renaissance in the eighteenth century! In all these respects it was largely, thanks to the Church, that Europe did not remain much longer under the ice-cap. She was required to give heat as well as light.

But we need not deny that there were times when there was too much of Martha and too little of Mary, when "she was careful and troubled about very many things." And yet the Church could not, if she would, detach herself from civilization. *Civitas Dei* and *Civitas mundi* are inextricably intergrown until the harvest. And besides what we call civilization, a better and greater than any other, is that which Divine Providence had prepared to be the vehicle of the new Revelation as soon as the Jews repudiated their birthright. This was the particular civilization that was at stake; and the Church had to shoulder the whole burden of saving by initiating the barbarian into it as well as into true religion. Anarchy is everywhere and always an enemy; the divorce of religion and learning leads to anarchy; the rule of the uncivilized means anarchy. It may happen again in the course of history that the Church will have to resume certain functions which we have long been accustomed to regard as secular functions. And to the teaching function, she can never resign her claim.

AN OBJECTION ANSWERED

You may say that her Divine commission, "Teach all nations," was not a charge to train grammarians or experimentalists. Not directly, perhaps; but experience has proved that just as the Irish monks, who went out to establish living centers of Catholicism amidst the German barbarians, found themselves obliged to be schoolmasters as well as preachers and priests, just so are the modern missionaries in Central Africa obliged to teach their converts the elementary arts of life. Before he can receive the full Catholic doctrine, the savage must be

humanized. The missionary effort requires a supporting system of arts and sciences. The law of reason must be awakened and evoked and made articulate in the mind before the appeal of the Church can come home. In the Mediterranean world there was a great body of doctrine and learning long since gradually prepared to receive the Church when she appeared. It may be a picturesque fancy that Virgil made a Messianic prophecy; but it is a fact that when St. Ambrose wanted a moral handbook he needed to do nothing more than adapt what Cicero had written 400 years earlier.

If then there is actually this close connection in history between Catholicism and civilization, and if modern experience also agrees that church and school must go inseparably, hand in hand, you will see that the Church may perhaps share, but can never forego her claim to educate. She must always protest against the State's claiming a monopoly of authority in education. Ignorance is her enemy, but false doctrine is still more her enemy. The State is not the pillar and ground of truth; to make any such claim for it is a much worse act of idolatry than burning incense before an image of an emperor. And to idolize the State under the name of "the Christian conscience of the nation" is mere hypocrisy. Both by inspired instinct and experience the Church knows what things make for health, life and permanence in a community. This is one aspect of truth; that is true which stands the test of time; it is one of her *notes* to give teachings which, without the direct cause being apparent, sometimes even paradoxically do in fact turn out to be principles of vitality and endurance. At the present moment amidst the welter of Europe, the centers of stability, the fixed points of solid reconstruction, are the Catholic countries based on the family, either agricultural countries like Poland or countries which, being Catholic, have found a means to humanize industrialism, like Belgium. She must needs be concerned with the lives of both kingdoms.

It is sound doctrine, and to which we could all subscribe as put forward by the Protestant Alliance, that mere instruction, mere acquisition, whether of directly useful or cultural knowledge, left to itself makes event-

ually towards anarchy and death. It is a Catholic principle that the intellect and the will must be trained both together; it is idle for the civil power to educate the other faculties and neglect the will. But the civil power cannot do it, however much they wish. The Sacraments are, in the Church's hands, the peculiar discipline of the will.

THE CHURCH AND AUTHORITY

She holds and teaches the vital doctrine of authority in education. There are many factors which must combine to make an educable mind, the virtues of a learner: curiosity, humility, obedience, prudence, intellectual honesty. All these need to be rightly combined under a coordinating principle. She knows the secret. It can only be done by moral authority.

The simple people who imagined a new era of virtue and enlightenment was going to begin with the spread of secular education in 1870 have been rudely belied by the event. The Church knew well enough that fifty years of such education would leave society, if anything more criminal, more dissolute, and perhaps actually lower in intelligence. In the scheme of education as planned by the Church there is coordination of parts, and the crowning piece of the whole is theology. Theology was in living touch with science and philosophy. For want of that, our most honest men of science are now mostly content to restrict themselves to investigations of detail without interesting themselves in the philosophic truths to which these details may lead. Newman's Discourses contain a detailed argument showing that without theology any system of universal knowledge is crippled and incomplete.

The Scottish Education act of 1918 is in agreement with Catholic doctrine when it emphasizes the rights and duties of parents. Upon the parent falls the obligation of teaching the child; and the parent has the right, within limits, of saying what shall or what shall not be taught to the child. This obligation is imposed by the Church and recognized by the State. And in turn the Church recognizes that the State has the right to insist on every child being so far instructed as to become a useful and competent member of the community; and also on every child receiving the cultivation and development of its faculties.

which it has a natural right. There will of course be room for dispute when these generalizations are to be applied in practice; but the general test: "Is it for the common good?" will be the underlying principle. By this principle the Church judges all such questions as, "Should education be compulsory up to such and such an age? Should adult education be compulsory?" But it may be said that the more such enactments lose sight of the parent's point of view, the more suspiciously does the Church regard them; and in general it is the mind of the Church that anything beyond the ordinary equipment of a competent citizen should be optional, not compulsory. All facilities should be provided for all that can and will avail themselves thereof. But to lay down that nothing shall be allowed to any but what is compulsory to all, is a doctrine of obscurantism. Selection of aptitudes is the interest of the community and of every individual.

THE MACHINE-CONTROLLED STATE

On principle in an ideal State, there ought to be no great difficulty in agreeing, but as a matter of fact "the State" often means a certain machine which can be controlled in the interest of some group, sectarian, racial, or united by some other private interest. For instance, our statute book is encumbered with a quantity of faddist legislation which was neither demanded nor desired by the vast majority of the population: it represents the private cranks and fancies of individuals or groups strong enough to pull the wires that make the politicians dance. Just as you will often hear religious opinions ascribed to the State which are simply the religious opinions of a group who are able or would like to be able, to control the machinery of the State. But for this, there should be no great difficulty, provided the State were strictly neutral and impartial. But not only do sects and groups try to control the levers of government for their own purposes, but there is the deadly heresy, recurring in many various forms, of divinizing the State. The Prussian Antichrist, as it has been called, is a State claiming full control over the consciences of its subjects as the only perfect Society.

Nothing took mankind longer to learn than the lesson of toleration. The little Catholic State of Maryland, in the

New World, was the first to proclaim it, but in the Old World there were still centuries of penal legislation to come. Such measures penetrated very slowly into Britain. When the consequences of the Reformation entered into their last phase in the nineteenth century, a general disintegration of belief and opinion, it became inevitable that different systems must be accommodated side by side. It was a practical necessity. There were varieties of experiment in different countries. Not many years ago in France we saw the high-water mark of the anti-Catholic movement, when we saw a small, powerful group, entrenched within the forms of parliamentarism, succeed in emulating the Emperor Julian and forbidding to Religious Orders the right to teach. We saw in England a sort of reduced journalese Christianity evolved which has gradually proved satisfactory to nearly all the non-Catholic elements. We saw in Britain and America the Catholic Church at great sacrifices maintaining her own schools, and practically paying fines for religion as in the days of persecution. For to pay rates which go entirely to support a system of which you cannot in conscience avail yourself, is virtually to pay a fine. The act of 1918 for the first time instituted a system really national, a system within which room should be found for everybody.

HIGHER EDUCATION

Before considering it more closely, let us look back once more at what had been happening in higher education: for the universities are vitally connected with the schools. Universities were declared free from religious tests in 1872: an event which has been fifty years without coming to the knowledge of some local persons. You remember those marvelous astronomical stories of how many years it takes light to travel across inter-stellar distances: such would seem to be a simile for the sequestered provincialism of some minds. Let us thank Scotland for inventing the term "buddies." The lamented author of "The House with the Green Shutters" knew his countrymen well; he studied the chorus to his drama, the chorus of "buddies," from the life. That act decreed the neutrality of the higher learning, but wherever the grip of a dead hand was not merely relaxed but thrown off, there arose a new develop-

ment. Most of the leading universities in countries where the inhabitants differ largely in religion, established parallel faculties in theology, and coordinated Catholic and non-Catholic colleges—Paris, Strasbourg, Toronto. Oxford has not always been thought particularly alert to move with the times; but it is already some years since Oxford, once so provincial in religion, has come into line with the great "metropolitan" universities and recognized parallel faculties of theology.

PARLIAMENTARISM AND MAJORITARIANISM

Such measures are sometimes called liberal; and if liberal means recognizing realities without ill-temper, they are liberal. They bear an analogy to the political machinery called P.R. Mankind long endured autocratic government; then gradually substituted representative government, and men amused themselves with parliamentarism; at last it struck them that to allow all to a majority was little better than to suffer autocracy; and majoritarianism was discredited. The old cry, "Majorities must rule, minorities must suffer," was too absurd when it meant that of a hundred voters fifty-one might do what they liked with the other forty-nine, just as if they had been ninety-nine to one. And so the method of P.R. was invented to secure fair-play for minorities. The analogy of P.R. applies in many departments.

Where there is great diversity in religion, any system, to be public or national, must recognize the diversity. Various means have been taken in various countries, *e. g.* in Germany and in Canada, schoolrates are paid into separate funds for Catholic and Protestant schools. Here in the West of Scotland we have a population of very diverse opinions, a large proportion, perhaps an actual majority, indifferent and unconnected with any religious body. Will this statement be challenged? There is only one test when you are discussing numbers: to count. A religious census would establish the point. An enterprising newspaper might now do in Glasgow what an enterprising newspaper did in London about forty years ago, count the attendance at all the places of worship on a given Sunday. I think no one would venture to assert that the total attendance would be half the population. If then the community

is much divided in opinion, the system ought to be elastic too. And it is an honor to Scotland that so liberal a solution has been adopted, liberal as above defined, "recognizing realities with good temper."

But besides the aspect of justice there is another aspect. The State itself having no religion, and the community having itself no one definite religion, have now come to realize that a positive and definite religious teaching does give to teaching a reality and force of conviction which are impossible to secure in any other way: in other words, that a really denominational school is a ready-made center of energy which may with great advantage be utilized. And whereas the nineteenth century worshiped uniformity and system in administration, it is now generally admitted by people who have no denominational interest to serve or support, that excessive uniformity of system is the very paralysis and death of education. It is a matter on which teachers and theorists are agreed. Where there exists a group of parents, homogeneous in belief and agreed in the resolve to have their children educated in a certain doctrine, that, so far from being an obstacle or a difficulty, is a godsend to a wisely-conceived national system. It is just what the community wants. It is in the general interest that there should be many and various such groups. They provide the State with what the State now admits to be desirable, but has difficulty in providing, vital variety and elasticity of type. On this point I am sure the Catholic teachers would receive a most generous testimony from the non-Catholic. And I might go even further still. Among the thinking sort of people whose outlook goes beyond their own backyard, and whose patriotism is something better than a tribal fury or a parochial self-conceit—not the devotees of "buddyism"—among the thinking sort of people who know something of history, it comes to be realized that amidst the decay of rallying standards and the bankruptcy of beliefs, the Catholic Church has inde-feasible principles of health and solidity. With anarchy the Catholic Church can never come to terms; every one knows that who knows anything. Anarchy is the worst of human evils; and those who can read the signs of the times see in her the one safeguard between civilization and anarchy. And so the motives of justice are added

motives of expediency of various orders, including the very highest.

If the relations of the two societies, the Church and State, are viewed thus; if the Church asks no more than her due rights and the State asks of the Church no more than her due services, there is no reason why the present concordat should not be a lasting charter of toleration.

The Absurdity of Eddyism

The Catholic Herald of India

MARY BAKER was born in 1821, and grew into a handsome girl, but subject to fits, hallucinations and convulsions. She married three times, lost her first husband, divorced the second, and inherited her name from the third, Mr. Eddy, whom she married in 1877 at a pretty ripe age.

She had lived on her wits, her Spiritistic and somnambulist seances, when at the age of forty she hurt her leg and was cured by Mr. Quimby, the mind-curer. After his death she inherited his papers, expanded them with her own commentaries and numerous Biblical quotations, and published them in her book "Science and Health."

As Mrs. Eddy had no power over illness, she engaged the services of Mr. Kennedy. His success and popularity bred jealousy and ill-feeling and he was dismissed. He was succeeded by D. Spofford, who likewise eclipsed the lady by his cures and was sacked. Both were accused of annihilating her power by their "malicious magnetism."

After many failures Mrs. Eddy did a bold thing, founded a Church and succeeded. She was ninety—her worshippers believed she was immortal—when she succumbed to pneumonia, leaving 668 churches and a flock of 85,000 believers. Her doctrine is simple enough: There exists no reality outside God and his idea. Evil, error, sin, disease, infirmity, death, are therefore only the false creations of a false, material sense, the subjective states of a mortal intelligence. Expel them and you are free—you are cured. Disease is only a pernicious illusion which loses its reality by the operations of the Divine principle.

This is not auto-suggestion, it is pure truth, so she says.

But children get ill.—That is because they inherit their parents' second nature and prejudice. But it does not reset my fractured bone.—Because you have not the faith. Go to the surgeon meanwhile. But "Christian Scientists" die anyhow.—They don't die, they only pass to a new existence. There is no death.

Every heresy has been based on the Gospel, but Mrs. Eddy's attempt to base Christian Science on the Gospel is "about the limit." She did not think it convenient to reconcile her denial of sin with Our Lord's preaching of penance. But her logic was worse than her exegesis. She reduces her theology to the following propositions: God is all in all. God is good, good is mind. God spirit being all, nothing is matter.

Life, God, omnipotent good, deny death, evil, sin, disease.—And these propositions are self-evident, she says, because when you read them backward, you will find them equally true. According to this logic the proposition, *Christian Science is nonsense*, is self-evident too.

As to sin, Christian Science will be as successful in denying it as Hinduism, which for thousands of years has been preaching that sin is unreal, non-existent, a phantom of our imagination, and finds today that qualms of conscience are as normal in a healthy being as stomach-aches. And very fortunately, too. It is pretty unsatisfactory to be knocked on the head by a man who thinks that sin is nothing but a figment of the gross body, *jada*, as the Hindus call it, chimericalization, as the Christian Scientists call it. It cracks the skull all the same, and thank goodness, it unpleasantly affects the conscience of the bully.